

ish, and but very little happiness is obtained knowingly at the expense of another's. In the principle of self-sacrifice lies the source of our deepest pleasure.

We must be happy, according to the law of our being. Happiness is a guide; but, practically, it cannot be the end. The end is what we call virtue. This is what we might say is the choice and approved felicity of man. What makes this is not unconnected actions, but actions in obedience to a principle, —a principle not derived from God, but from man. Man, as a universal being, man, as I understand him, is made for self-sacrifice. As the river is made to run to the sea, or the root to flower, this is his original tendency, as necessary to his happiness, in a large degree, as breathing.

"What is happiness? It is the perfect exercise of every faculty. To abnegate, to deny, to surrender for another, is a positive faculty of man; and to do these things is a source

(To be Continued.)

Bohemian Evening, No. 2.

(Continued from first page.)

thought in mind of meeting the wants of the common people. The Vulgate was the result, and was written in the popular Latin of the time. What a storm this version raised! Explosions of argument were on every hand. In spite of all opposition it was finally made the sacred text of the Latin church. When printing was invented so corrupted had the Vulgate become that the true text was lost in a chaos of variants. Some of the churchmen proposed to revise it, but this was quickly stopped by a decree of Sixtus V, in 1598, and the Vulgate became the "holy received text" of the Roman church. I cannot begin to tell you of numerous "versions" that came into existence, such as the Peshito and others, which have been lost in the rolling waves of time.

"During all these years the question of inspiration was discussed. The long struggle to classify the books, and the final division of the book into the Canon and Apocryphal book was established. This brings us to the new testament. This new religion which had been taught by Jesus and his followers lay dormant a long time after his death. When the teachers did finally gain courage to work for the further propagation of its principles, a need soon arose for the historical and philosophical presentation of its claims in the form of writings. So, many years after the death of Jesus, the work of writing began. Matthew was supposed to have been written in Aramaic, while the remainder of the books were written in Greek, or rather a very poor dialect of it. I refer you to the work of the great French scholar, Ernest Renan, for more information on

this subject. In order that the greatness of Jesus might be magnified, the writers became hypnotized by their own imaginations, and the whole story was spun and respun in an endless mass of books, canonical and uncanonical. Some of these spurious books had won a place in the esteem of the people and were retained as the Apocrypha. At the time of the early church, during the first and second centuries, no one thought of making the books of the new testament inspired. Irenaeus, in 202, A. D., began to advocate this idea. From now on the interest began to center in the new testament. The books were collected and discussed. For about 150 years this war of tongues went on. The synod of Laodicea finally settled the matter by publishing an official list of the inspired books. Many marvelous tales are told by the churchmen in later centuries of how this list was brought about, but time will not permit further mention of them. Pope Innocent I, in 405, over two centuries later than the time the inspiration idea took hold in the church mind, settled the matter for all time by decree. Later, Calvin and Luther led two opposing schools on this subject. Luther translated the bible for the Germans, from the more liberal standpoint. The work of various other translators is well known. That of Wickliffe, Tyndale, who lost his life at the stake at Brussels, and others who found courage to risk life, and contend over these questions of religious differences, from the twelfth century to the King James version.

"There is another side to all this history which is equally as interesting. It is the study of the bible's influence upon the ethics of the various ages of its history. It is a subject that the church prefers to leave alone. Today the book stands in the minds of all scientific men upon its own merits, and merit it has in many ways. I commend the intelligent free study of the bible to all young people; not in the spirit of faith, but in the light of reason. Next time I shall talk to you about the idea of the soul or spirit in man." (After a period of conversation, asking and answering questions, the party adjourned, to meet again at the agreed time and place.)

Dr. Brown: (Again gazing intently into the fire, which he had renewed:) "Can it be that these boys, the product of many generations of bigoted superstition, will free themselves from mental slavery? Let us hope so; let us hope so."

[EDITOR'S NOTE: Anyone wishing to ask the "Doctor" questions is at liberty to address him, in care of Charles Elton Blanchard, editor Current Thought, 802 Ausel Ave., Cleveland, Ohio.]

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